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In This Issue: "Freemasonry in a World at War" — JOSEPH EARL PERRY



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Declaration of Principles

[Formulated in February, 1939 by the Grand Masters Conference at Washington, D. C., and adopted by the Grand Lodge of Massachusetts on March 8, 1939.]

Freemasonry is a charitable, benevolent, educational and religious society. Its principles are proclaimed as widely as men will hear. Its only secrets are in its methods of recognition and of symbolic instruction.

It is charitable in that it is not organized for profit and none of its income inures to the benefit of any individual, but all is devoted to the promotion of the welfare and happiness of mankind.

It is benevolent in that it teaches and exemplifies altruism as a duty.

It is educational in that it teaches by prescribed ceremonials a system of morality and brotherhood based upon the Sacred Law.

It is religious in that it teaches monotheism, the Volume of the Sacred Law is open upon its altars whenever a Lodge is in session, reverence for God is ever present in its ceremonial, and to its brethren are constantly addressed lessons of morality; yet it is not sectarian or theological.

It is a social organization only so far as it furnishes additional inducement that men may forgather in numbers, thereby providing more material for its primary work of education, of worship, and of charity.


Through the improvement and strengthening of the character of the individual man, Freemasonry seeks to improve the community. Thus it impresses upon its members the principles of personal righteousness and personal responsibility, enlightens them as to those things which make for human welfare, and inspires them with that feeling of charity, or good will, toward all mankind which will move them to translate principle and conviction into action.

To that end, it teaches and stands for the worship of God; truth and justice; fraternity and philanthropy; and enlightenment and orderly liberty, civil, religious and intellectual. It charges each of its members to be true and loyal to the government of the country to which he owes allegiance and to be obedient to the law of any state in which he may be.

It believes that the attainment of these objectives is best accomplished by laying a broad basis of principle upon which men of every race, country, sect and opinion may unite rather than by setting up a restricted platform upon which only those of certain races, creeds and opinions can assemble.

Believing these things, this Grand Lodge affirms its continued adherence to that ancient and approved rule of Freemasonry which forbids the discussion in Masonic meetings of creeds, politics, or other topics likely to excite personal animosities.

It further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but dangerous to its unity, strength, usefulness and welfare, for Masonic Bodies to take action or attempt to exercise pressure or influence for or against any legislation, or in any way to attempt to procure the election or appointment of governmental officials, or to influence them, whether or not members of the Fraternity, in the performance of their official duties. The true Freemason will act in civil life according to his individual judgment and the dictates of his conscience.



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VOL. 35 NOVEMBER, 1939 No. 3

LODGE ROOM It is difficult in days like the present for minds to concentrate on the comparatively simple things which should constitute everyday life, when such devastating shocks are being daily administered to our intelligence, shocks which in their significance dwarf all else.

Routine work of lodges proceeds apace however. In the quiet confines of the Temple, away from harsh street sounds and the cries of the newsboy telling of some fresh crisis, Ritual, which by any standard is beautifully symbolic and appealing to the spiritual man is carried on and for the moment there is opportunity for quiet thought and calm contemplation of a world which the Divine Creator must in His infinite wisdom approve; where thoughts turn to good things, where friendliness and brotherhood reign, where he who best works can best agree, where the schisms and sects and harshnesses and animosities of discordant doctrinaires are shut out.

It is in this atmosphere that Freemasonry is best revealed. By the personal association of one with another and the banishment for the time being of extraneous matters, a closer communion may be had in fellowship and fresh hope be found of better days to come.

Regular attendance at Lodge affords comfort, and it is hoped that in the great emergency confronting all men today Masons will turn to that source, for assuredly need is great for comfort and solace if sanity is to be retained.

EXAMPLE Massachusetts is rightly proud of its Grand Masters of Freemasonry. Over a long period of time to that office have come men of brains and outstanding ability. The standing of the Craft throughout the rest of the country derives largely from the examples and precedents established by these illustrious leaders.

Conservatism, of course, characterizes the Craft hereabouts. Being grounded in the older traditions, purposes and practises of the Grand Lodge of England from whence its first charter came—and yet being in no sense subservient to it—it has consistently sought to avoid pitfalls which might have resulted from a straying into bypaths of dubiety. Sociological experimentation has been taboo. The proven course has been considered the safest.

History records illustrious names identified with Massachusetts Freemasonry among the founders of the republic. A list of these men would make an impressive testimonial to the virtues of integrity, probity and right

living involved in loyalty to Craft teachings and principles, and unselfish service in its behalf.

Through ever-changing years new problems have arisen and these have been met by fair juridical processes and the exercise of sound judgment.

At the present moment a grave crisis confronts world Masonry. The recital of persecutions in other lands where Freemasons have been made to suffer hideously for loyalty to their beliefs and ideals makes a soul-stirring story, in which the Craft universal may take a just if melancholy pride. The solution of this crisis remains to be found.

In all jurisdictions in this country the chief concern of Grand Masters is, or should be, the good of the Craft: to seek means whereby the greater number may be best served. Their responsibilities have been heavy, yet with few exceptions they have carried on with unfaltering zeal and with an eye single to the best good of all.

The present Grand Master of Masons in Massachusetts represents the best qualities of leadership. He is a worthy follower of other worthy men. Modest to a degree, Most Worshipful Joseph Earl Perry's talents are known best only to those closest to him, and who to a certain extent share in the difficult processes of ruling and governing the Craft.

Records written of difficult days will inevitably find his name securely placed therein. To know and appreciate the merit of a man it is necessary to discover the guiding motif of his life, and in the present grand master is to be found a man in love with his fellows, striving earnestly, industriously, and intelligently in their behalf.

On another page of this journal is a message from his pen which forms a part of his report to the Craft. A reading of them discloses a philosophy worthy of emulation and one of which all Massachusetts men may be proud.

MALAISE Survey of annual reports of organizations allied to Freemasonry discloses a condition of steadily shrinking membership and resources.

In one New England jurisdiction alone the Cryptic Rite, for instance, the total membership is now but 1829; a loss of 114 was sustained in twelve months, and present total income is but \$1070.75. A grand council located in a very populous section of the midwest has dropped membership in ten years from 15,157 to 5740, and receipts from \$6,670.41 to \$2,417.00.

These figures are, generally speaking, typical of all jurisdictions. They indicate that the Rite is sick with a malaise which if not checked may cause ultimate dissolution.

What's to be done? When a person is ill a doctor is called. In the case of an organization such as the R.&S.M. manifestly some diagnosis must be made, and rem-

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Alfred Hampden Moorhouse, Editor and Publisher.

edy sought, to prevent shrinkage of membership and depletion of revenue as well.

Would it be well to explore the possibilities of a consolidation of the Cryptic with the Capitular Rite? There is great merit in both, and symptoms are similar in each. There are, of course, those who will raise their voices in loud protest against even the thought of such a move; yet if we are to look at things realistically, some such drastic action may be necessary.

Complacent theory that things can go on indefinitely in the same successful way as in former years is an exploded fallacy. Proof of the truth of this will at once occur to the thinking Mason. The need for wise planning, concentration of effort, leadership, cooperation, etc., will be obvious. The sooner a proper plan is put into effect the better.

ECHOES It will be a long time, if ever, before the memories of the installation of the Duke of Kent as Grand Master of the United Grand Lodge of England fade from the minds of those fortunate enough to view it.

For impressive solemnity and as a demonstration of the might of Freemasonry and its significance to the world the scene at Olympia in London recently was probably without parallel.

Included in a report to the Grand Lodge of Massachusetts and reprinted elsewhere in this issue of the CRAFTSMAN is a description of the occasion by Grand

Master Joseph Earl Perry. As a bit of lucid writing and as well to convey the impression made upon the minds of men from overseas, we commend to our readers a perusal of Brother Perry's vivid description.

POWER *I am the printing press, born of the mother earth. My heart is of steel, my limbs are of iron, and my fingers are of brass. I sing the songs of the world, the oratorios of history, the symphonies of all time. I am the voice of to-day, the herald of tomorrow. I weave into the warp of the past the woof of the future. I tell the stories of peace and war alike. I make the human heart beat with passion or tenderness. I stir the pulse of nations, and make brave men do better deeds, and soldiers die. I am the laughter and tears of the world, and I shall never die until all things return to the immutable dust. I am the printing press.*

These lyrical lines "I Am the Printing Press" by Robert H. Davis are given striking significance in the events of the day, for now perhaps more than at any other period of history are the printed statements of men in power used to influence the minds of men—regardless of Truth. Inflammatory speech printed and otherwise broadcast is a factor vital to the peace of the world.

What a pity that the destruction of civilization should be the theme song so ardently sung through the press and not the constructive story of peace with its victories not less renowned than war.

Mr. Masefield's War Poem*

Mr. Masefield, England's Poet Laureate, has published a poem of 24 four-line verses entitled "Some Verses to Some Germans," arising out of his reflections on the outbreak of war. In it he pays tribute to the contribution the British and German races have made

to poetry, music, and the durable things of the spirit, and looks to a day when these shall again be supreme. The tenor of his theme, which is expressed with his usual simplicity and depth of feeling, can be got from the following extracts from the poem:—

This is no idle boast or empty story;
One of the glories of the English race
Is, that we recognized Beethoven's glory,
And at his dying moment won his grace;

For, in Vienna, while the thunder broke,
And he, by sickness shaken, sank to death,
These memorable words that Master spoke,
"God bless the English" with his dying breath.

And, of our Poet, we have heard you say
"We call him 'Unser Shakespeare'; he is ours;
We share him with you as we share the day,
The night, the seasons, and the happy hours."

We are as darkness to each other now,
Our common task of bettering Life annulled;
We plait new brambles on our Saviour's brow;
By sharpening hate our Spirits' edge is dulled.

Upon another morrow, if we strive,
Our links of Life, now broken, may unite.
Not each for each but both for all alive
Opening the other shutters for more light.

* Heinemann's (London) 6d.

Bad Times and Daily Beauty

Many must recently have felt the stab of contrast when they turned from the day's news to the day's weather, from the ugly, ulcerous, tormenting world about us to the serene of a ripe autumn day at home. To look for a moment only on the pastoral scene, the gathered crops, the laden orchard, and the berried hedge, all tranquil under a tumble of white cloud or in the lengthening shadows of a September afternoon, was to suffer an even greater sense of bewilderment and fury and frustration. Not only peace might be, but peace with beauty such as this! The very loveliness of the sad year's fall has come to make more bitter the fall of Europe into its old slough of self-destruction. There is no basis of logic for resenting war more keenly on a fine day than a dull one; the combatants suffer more in the wet and the cold; yet one's impulse is to be the more incensed by the mixture of slaughter and sunshine. The better the day, the worse the deed.

This attitude is not grounded merely on an idle sentiment. Our connection of natural beauty with human conduct has not only a long tradition behind it but has a particular relevance now when a kind of ugliness, dense, dank, and miasmatic, has risen up from the swamp that human society has so largely become. What appals and disheartens us is not only the callousness and cruelty which can inflict war upon the world but the foulness in which the evil thing is wrapped. There have been these lethal villainies before, but never surely in the whole history of human misdoings has the man of blood and iron cut so mean a figure as today.

We look for something of size and splendour in our Lucifers. For bloody ambition to confess itself an overwhelming passion is almost to mitigate the offence; there can be a kind of handsomeness, after all, about the tyranny that is proud of its own people and will raise unabashed the banners of its lusty and imperious temper. But the tyranny which lies and whines about its just and gentle purposes, the blend of fawning and bullying, the total contempt for a quality once known, even among thieves, as honour, these do not merely offend the moral judgment; they turn the stomach and make the nostrils wince; they lacerate the senses as some corrupt and hideous thing appearing among the fresh and fair would do. They are not the wickedness that has some stature, some carriage, some dignity; they are mean and ugly and are the more intolerable to contemplate when the natural scene is washed in the large, clean air of autumn's early loveliness.

Regard for a pledged word can hardly have been lower in the whole annals of Europe than it is today. But it is not just falsehood and treachery that revolt; it is the squalor of the treachery. It has been possible in the past to be a cozeners with some air of grandeur, but now there seems to be no sense of style, no standard of bravura, in the telling of a lie or the conduct of a great pretence. There is nothing of gallantry left about robbery under arms. The appropriate wear for this kind of war is a gas mask which gives to mankind subhuman crudity and simultaneously suggests the stench of rotteness.

Therefore one of the things most needing to be saved and restored to this generation is an appreciation of beauty in behaviour. That is not merely a sentimental

fancy. It has never been enough for mankind to love virtue and to abominate vice for their own sake. The former has been admired for its graces, as the latter has been loathed for its deformity. The first rational philosophy of conduct was worked out by the Greeks, and they were most strongly convinced that the moral value of a deed would affect the look of it. The Athenians invented the conception of the Beautiful-and-Good Man, which sounds heavy and priggish in that form of English words and is scarcely more acceptable when rendered the Fair-and-Fine One. Perhaps what they had most in mind was what we meant by "gentleman" before the snobbish aspect of the word was allowed to spoil its descriptive and attractive quality. Translatable or not, the Greek word has its abiding instruction for us. Conduct, like architecture, has looks; conduct, like sound, has harmony; conduct, like countryside, can make the senses ache. To use Iago's phrase, "He hath a daily beauty in his life," is not to suggest of a man that he belongs to Castle Bunthorne and is an "over-poetical, hyper-aesthetical, foot-in-the-grave young man." It implies simply a regard for honour and some standards of self-discipline and self-respect. When James Shirley wrote,

Only the actions of the just

Smell sweet and blossom in the dust,

he was perhaps more realistic than he knew. Here is no conceit of a lyrical whim. There is indeed a species of bouquet arising from behaviour, an aroma dispensable by a state of mind, an atmosphere surrounding states of will. Can we not feel in our fibre a decency of motive and an integrity of action just as we are sensuously conscious of a September afternoon? Is it not equally fair to say that rank offences smell to heaven as well as cry to it and blot out beauty from the sky? So, at any rate, it seemed as recent news came out of the sun-drenched ether of our too unpunctual summer time.

The great rulers and dictators and asserters of their temporal might have had aesthetic notions, rebuilt their cities, planted and founded expensively, and passed on. Hitler himself, we know, has grandiose architectural purposes for his country. But the beauty of tyrants is usually an attribute of power and not an attitude to living, and so we are eternally left with this paradox of princes—to use the Machiavellian word—that they can combine some large ideals of beauty in stone with intense ugliness in thought and deed. There is no virtue in the raising of a beautiful memorial to those whose lives were sacrificed to the ugliest political abominations. The beauty that matters is the beauty of the daily life, and it is the horror of war that, by stimulating revenge and greed and hate, it drives this kind of grace out of all our business and behaviour. That is why, at such a time, we are wise to turn back in our reading to the ancient civilizations, especially to that of Athens, in which this hunger for beauty marked the judgments on thinking and misbehaviour. Our word "fair" has the double application. But it is too weak. Beauty it must be, and to keep something of a daily beauty in the harassed, hustled, uneasy living of today is first among the war aims of a civilized society.—By Ivor Brown, in *The Manchester Guardian*.

A Monthly Symposium

Are We Justified in Seeking Rapprochement with Latin Freemasonry?

The Editors;

JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

ALFRED H. MOORHOUSE
BOSTON

IN JULY last we recorded the first break in the ranks of the four editors of this symposium, whereby James A. Fetterly, for nine years a co-laborer in its production, found it necessary, because of ill health, to resign.



It is now our melancholy duty to announce his death early Sunday morning, October 22, 1939.

Brother Fetterly carried the torch of Freemasonry faithfully and well. His faith in universal brotherhood was until the last boundless. His merit was great; his knowledge sound; his heart beat true to Craft ideals; his loyalty to those close to him was unquestioning. His passing leaves the field of Masonic journalism less bright, and to his associates comes sorrow enlightened by the happy memories of days of delightful fraternal intercourse and warm Masonic affection.—ALFRED H. MOORHOUSE.

questioning. His passing leaves the field of Masonic journalism less bright, and to his associates comes sorrow enlightened by the happy memories of days of delightful fraternal intercourse and warm Masonic affection.—ALFRED H. MOORHOUSE.

TOPIC OF FIRST IMPORTANCE

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco, California

ARE We Justified in Seeking Rapprochement with Latin Masonry?" This our current question has been long discussed, but of late and because of world conditions, it has taken on a new importance.



The issues involved have been clarified, and there appears to be a greater willingness to seek out the facts upon which to base judgments.

The present writer was one of those who more than twenty-five years ago challenged the position of the Grand Lodge of England in presuming to deny the sovereignty of the French Craft in its governing bodies, and to question the right of these to define Masonic principles for themselves. It was alleged by the British authoritative organs of Craft opinion that the Gallic brothers had by action taken in 1877 become "atheistic," and were therefore barred from communion with all right-minded Masons. Yet no more was done in this instance but to revert to a position long held, and without question from any source. The changes in the French Book of

Constitutions were no more than the substitution of an expression of a philosophic detachment for a dogma that was purposely misinterpreted by opponents to the injury of the society. The symbol held, while the dogmatic statement was deleted.

The world war brought to Americans a closer relationship with the French nation, and a better understanding of its institutions and thought habits of that people. As a consequence of such enlightenment, and with object of strengthening the fraternity, many of the American jurisdictions recognized both the Grand Orient and the Grand Lodge of France. To that extent we ceased to play into the hands of our common enemies. That the Grand Orient was again banned was because of its stubborn refusal to recognize the American doctrine of exclusive jurisdiction. This is, admittedly, an annoying situation, but not a deadly difference. It does not reach to fundamentals, and is surely amenable to diplomatic handling.

In the light of recent European history, and so far as Masonry is concerned, there should be no necessity for even asking the question that stands at the head of this writing. Every nation and every institution seeks to strengthen itself by alliances, and like moves to like as matter of self-protection. The old cry of "atheism" as setting up a bar between Anglo-Saxon and Latin Freemasonry lost its force when American Grand Lodges found it not only possible, but wise, to reach a reconciliation. And this was without serious protest from others not then ready to accept such change of attitude.

The Masonic bodies of greatest numerical strength on the European continent—those of Italy—have been destroyed. The great Masonic organizations of France are virtually alone. They are fighting the battle of a threatened liberty; material, moral and spiritual liberty, against the extremes of right and left. They are under threat of destruction from the ruthless powers that seek to rob the European peoples of all their dearly bought freedoms of mind and body. Are we to shrink from an alliance that will effectively strengthen our own imperiled brothers, because it may chance that they view some of the unknown things of heaven and earth differently from ourselves? The national soul, in any case, being compounded of history, tradition and the highest aspirations of a people, can not see the universe exactly as do those most like in form and purpose. But all may be agreed on the fundamentals of life and destiny, however their formulas of expression may diverge.

Our answer to the question is that American Masons and Masonry are not only justified in seeking a rapprochement with the Latin branch of the fraternity, but that such drawing together is essential for protection and security of the universal Craft.

IT IS WELL TO TRY

By Wm. C. RAPP

Editor *Masonic Chronicle*, Chicago

"ARE We Justified in Seeking Rapprochement With Latin Freemasonry?" The question suggested for discussion should elicit an unhesitant affirmative reply. To seek cordial relationship and mutual understanding with those whose views and principles are at variance and in apparent conflict with our own, with the objective of attaining rapprochement, does not in itself bind the participants to yield, for the sake of expediency, on essentials that either party deems fundamental. It does, however, offer the possibility that frank negotiation and discussion may result in reconciliation and mutually satisfactory agreement.



As there is practically no Latin Freemasonry left in the world today but that of France, if we except the South American nations, our query is apparently concerned with the policies and principles under which French Freemasonry exists and functions. The chief divergence of principles between the Freemasonry of France and that of English-speaking countries lies in the action taken by the French Grand Lodge more than half a century ago, when it deleted from its Constitution all references to the Grand Architect of the Universe and removed the volume of the Sacred Law from its altars. This was accomplished by expunging from the Constitution this paragraph:

"Freemasonry has for its principles the existence of God, the immortality of the soul, and the solidarity of mankind."

On September 14, 1877, there was substituted for this pronouncement the following:

"Being an institution essentially philanthropic, philosophic, and progressive, Freemasonry has for its object, search after truth, study of universal morality, sciences and arts, and the practice of benevolence. It has for its principles, absolute liberty of conscience and human solidarity, it excludes no person on account of his belief and its motto is Liberty, Equality and Fraternity."

The Grand Lodge of France denies that it is in any sense atheistic, but has consistently refused to require of its members an affirmation of a belief in the existence of a Supreme Being. As an affirmation of such a belief is a fundamental and essential principle of English-speaking Freemasonry, the position taken by the French Grand Lodge has since that time been an effectual bar to recognition and intercourse between them. There are also minor differences to be adjusted, notably the charge that the Freemasonry of France is political in its nature, but these problems could doubtless be solved without much trouble if the question of the recognition of God, by whatever name he may be designated, could be disposed of. Whether this can be accomplished is problematical. Volumes upon volumes have been written upon both sides of the controversy by able leaders

and students of the fraternity, showing a diversity of opinion, but as Mackey has stated, every good Freemason must desire to see the breach eventually healed. This can be brought about only by "seeking rapprochement," and surely such an effort is not incompatible with the spirit of Freemasonry.

UNITY IS ESSENTIAL

By ALFRED H. MOORHOUSE

ONE might discourse at great length on the feasibility or lack of it of a rapprochement between all and sundry of the various forms of Freemasonry existing in different parts of the world, and particularly upon that phase of it contained within the so-called Latin Freemasonry, but it would take many pages of this journal to completely cover the subject, and the reasons why or why not the plan is feasible, practical or politic.



In the September issue of THE MASONIC CRAFTSMAN appropriately appeared a report by Arthur Groussier, G. M. of the Grand

Orient of France, covering this matter of a Masonic rapprochement pretty thoroughly. He spoke of the necessity, the form and conditions which appeared to him to be desirable and entered an admirable brief in behalf of a consideration of one of the principal obstacles, i.e. the exact status of the Great Light, the Bible, heretofore preventing any consolidation, cooperation or unified recognition by those Grand Lodges deriving authority or direct descent from the United Grand Lodge of England and those of the Grand Orient.

His arguments were sound and convincing. There is, of course, much to be said on the other side, but it does not appear that an insuperable obstacle exists which cannot be overcome after a just appraisal, and permit some form of rapprochement.

Looking at the matter in its broadest light one is struck with the fact that, under whatever name, the Craft universal is fundamentally seeking a unity of men in a brotherhood and that its interests are identical in essentials. With the decimation of the ranks brought about by the cruel persecutions of the dictatorships a closer bond than ever exists, or should exist, to draw together all men of good will allied to the great brotherhood.

In unity is indubitable strength and most certainly a consolidation of the varied elements now seeking to spread the doctrine of universal brotherhood is desirable. By it far greater good may be attained than any policy of intolerance, and who knows but that through it the germ of an international peace plan and international understanding of incalculable benefit to peoples of all races may be acquired.

It should be obvious to all thinking Masons that no avenue toward a universal Freemasonry, without schism, should remain unexplored if the full purposes of the fraternity are to be realized.

Freemasonry in a World at War

by

M.W. JOSEPH EARL PERRY, "Third Ranking Mason in the World."

Civilization somewhat resembles a great river. The crystal distillations of melting snows at the source and the muddy waters at the mouth are parts of the same stream. So, too, are the falling drops in a Niagara and the mists that rise above it. Whether in savage rapids or quiet eddies, between meadowed banks or canyoned walls, whether rushing or meandering, traffic-laden or wilderness-lost, it is still the same living unity. Nothing is more transient than the geographical positions of the separate drops or their relationships to each other, yet nothing is more eternal than the river as a whole. From generation to generation, from age to age, without even an instantaneous interruption, the river lives on. So long as two invisible particles of hydrogen and one invisible particle of oxygen remain true to themselves, so long will the river endure, whatever its external form may be.

So, too, as long as human beings exist there will be some form of civilization. Individual and group relationships are transient, varying stages of civilization move upward or downward, but the stream of human life goes on and on.

The world is again in the midst of a great military conflict. Our Masonic Brethren are bearing arms in each of the warring armies. It is widely said and probably literally true that no one wanted war. Everyone would have preferred to have achieved his objectives without war. To all war has thus seemed to be a last resort, but still the lesser evil. What are those objectives? What are those greater evils? Is war the lesser evil? Are those objectives worthy, and if so are they unattainable except by war? Is there no better way?

Peace will come. Life will go on. But what of Freemasonry while the world is at war, while the river is in the rapids, or plunging over the falls?

Freemasonry is a way of thinking, and living, and acting; a profession of faith in high principles; a bold experiment in friendship. We profess, we try to practice, tolerance, and justice, and fortitude; truth, and honor, and kindness; individual dignity, personal integrity, and universal brotherhood.

These are no weak and wishful sentiments. They call for greater strength and courage than is required to yield to physical conflict. They are, we Masons believe, essential to the preservation of the best in our civilization. No one can say whether this nation may ultimately decide that even war is the lesser evil, but whether we are drawn into the conflict or not, we as Masons must seek to remain true to our high professions. We must live them. We must sacrifice for them. The first lesson in the first lecture of the First Degree is that we should learn to subdue our passions and improve ourselves in Masonry. Let us then refuse to yield to the passions of hatred, prejudice, intolerance, anger. Let us improve ourselves in Masonry, for no greater need bath humanity than to live up to its noblest aspirations of the Masonic philosophy of life.

This is not the beginning of the end of our civilization. It is the beginning of a new era. That new era may be vastly superior to anything that has gone before. What it shall be depends on you and me and the rest of mankind. Freemasonry in a world at war is Freemasonry with an unlimited opportunity for good.

YEAR'S OBJECTIVES

Our Masonic year begins September first. As a supplement to our general objectives, let us make a special effort through this year to emphasize friendliness. In our Grand Lodge, in our particular Lodges, in our Lodges of Instruction, in our fraternal and Official Visitations, in our pilgrimages to the Masonic Home and the Hospital, in our oral and written communications with all mankind, in our attitudes and acts and thoughts, let us be friendly.

Let us be brave and optimistic, for the world needs courage and optimism. Let us be devoted to our Craft, for the world needs devotion to those eternal principles which alone can survive the confusion of the present day.

Along with our high professions and our friendly attitudes, our courage and our devotion, let us also be practical. There are administrative and business aspects of our Craft as well as fraternal, ethical and spiritual ones. Let us therefore pay particular attention to Lodge finances and to the planning and practical administration of Lodge affairs.

THE BUDGET

In accordance with that exhortation, there is presented herewith the Grand Lodge budget for the ensuing year.

Confronted with continually shrinking income, the administrative problem of the Grand Lodge has been to live within its income without sacrifice of essential services. A year ago there was presented "the smallest budget ever submitted since the inauguration of Grand Lodge dues." The prudence and loyalty of all the officers and employees of the Grand Lodge has been such that every single department has kept within its budget allowance, and, in spite of a greater shrinkage in income than had been expected, the total current expenditures were kept within the current income. Certain capital additions were made out of capital resources, certain repairs and replacements were made out of reserves accumulated for that purpose, and the hurricane losses were met from the Rainy Day Fund, but current expenses were not allowed to exceed current income. It is perhaps unfair to mention some without mentioning all who have contributed to this result, but conspicuous service in this direction has been rendered by the Director of Administration, Right Worshipful Frank H. Hilton, and the Relief Commissioner, Most Worshipful Arthur D. Prince, who has had the full cooperation of Brother and Mrs. Handy at the Home and Mrs. Tolman at the Hospital, and their associates.

The budget herewith presented is less than last year.

both in the aggregate and in every single department estimate, so it is again the smallest on record. Its adoption is recommended by the Board of Directors.

DISTRICT GRAND LODGES

Having in mind several questions which had arisen during the year in connection with our District Grand Lodges I made it my business, on my recent trip to England, to visit Grand Lodge headquarters in Edinburgh, London, and Dublin, in order to study administrative problems in each of the British Isles, and with particular reference to their handling of their District Grand Lodges. Their framework of government in each case is substantially identical with ours, except that England, Ireland and Scotland are themselves subdivided into Provincial Grand Lodges constructed on about the same pattern as their overseas District Grand Lodges. Broadly speaking, each is a miniature Grand Lodge holding its own quarterly communications, and having self-government within the limits prescribed by the Grand Lodge, with home supervision diminishing and local activity increasing in approximate proportion to their remoteness from home. So far as I could judge, their handling of their overseas Masonry is indistinguishable from our own in all essentials. Whatever friction might be expected because of distance or local conditions is usually overcome by the practice of the Masonic virtues of tolerance and good will. Neither our own experience nor that of England, Ireland or Scotland indicates the present need of any substantial changes in our own procedure.

From one of the Lodges in the Canal Zone has come a series of questions as to the proper administration of District funds, the nature and functions of a District Grand Lodge, the rights and responsibilities of the Lodges and of the District Grand Officers, and a number of more or less related problems. An enormous amount of care and effort has gone into the preparation of the Committee reports, the historic researches, and the careful reasoning which accompany this request for rulings, and they will be a valuable addition to the files relating to our District Grand Lodges. It may well be that it would some time be helpful to attempt to clarify some of the problems raised by this correspondence, but the practical methods of operation which have been in effect for the past twenty-two years appear on the whole to have given such substantial satisfaction that the questions raised are essentially moot problems.

It is a rule of the Courts that they will not undertake to settle so-called moot questions but will restrict their decisions only to the narrow issues of actual cases which have arisen. This may be in part to close the door against the flood of moot questions which would ensue if the Court were compelled to answer them, but it is perhaps even more to avoid the dangers which would flow from pre-judging problems before they actually arise. For the present, therefore, it seems wiser to decline to attempt an answer lest the language of the answer, however phrased, should give rise to a new series of moot questions, all of which might tend more to disrupt than to harmonize.

The Canal Zone enquiry does, however, bring into sharp relief one question that might well be restudied, and that is as to whether our Masonry in the Zone ought not to be put more nearly on the same basis as that in

Massachusetts proper. The average economic status of their Lodges and of their individual members is probably higher than the average in Massachusetts proper and their calls for charity are probably less than the average in Massachusetts, for substantially all their members are well paid and steadily employed government employees. The question therefore arises as to whether our Brethren in the Canal Zone ought not to pay into the Grand Lodge the entire \$2.00 Grand Lodge dues—or at least half of them as formerly—instead of retaining them entirely in the Zone. It might well be that they themselves would prefer to share, equally with their Brethren in Massachusetts, the burdens which are common to the entire body of our Freemasonry. From the information now at hand, it would seem as though at least half the Grand Lodge dues collected in the Canal Zone should be paid to the Grand Lodge. The remaining half, with the substantial reserve already accumulated in the Zone, should be ample for all charitable needs, especially since a different arrangement could at any time be expected if experience should indicate a necessity therefor.

III. CHINA

(a) *Prospects.* Our Masonry in China is so far dependent on national conditions that its future is hard to predict. It is difficult to appraise the significance of world events in their effect on our Lodges, but there appear to be grounds for real optimism as to our future prospects.

(b) *Headquarters Moved to Shanghai.* Prior to 1923 our Masonic headquarters in China were located in Shanghai, where the headquarters of the English, Irish, Scotch, and Philippine District Grand Lodges now are. In 1923 our headquarters were moved to Peking, but the center of our Masonic population has always remained at Shanghai. On August 14, 1939, our headquarters returned to Shanghai.

(c) *New District Grand Master.* On June 29, 1939, in accordance with his previously expressed desire, Right Worshipful Vergil F. Bradfield cabled his resignation as District Grand Master. It was accepted in the following language:

"Your years of splendid service deeply appreciated and your resignation accepted with genuine regret."

That was a wholly sincere tribute and reflects the unanimous feeling of our Grand Lodge for a man who, in spite of other heavy duties and responsibilities, has given conspicuously of his time and effort in the service of the Craft.

On August 14, 1939, Right Worshipful Nelson E. Lurton, 33°, of Shanghai, was promoted from Deputy District Grand Master to the office of District Grand Master. He has been most highly commended by his predecessor, Right Worshipful Brother Bradfield, and has, since February 8, 1926, been the Deputy, for all of China, for the Supreme Council of the Thirty-third Degree, Scottish Rite, Southern Jurisdiction of the United States of America. He was born in Illinois January 1, 1883, has been the head of several Masonic bodies, and has lived many years in China, serving as United States Marshal in China and Judge of the federal court in Shanghai. When he was recommended for the rank of Knight Commander of the Court of Honour, the

then Deputy for the Scottish Rite said, "No man in China deserves more of the Rite."

NORTH DAKOTA GOLDEN JUBILEE

On June 20 there was accorded to the Grand Master of Massachusetts the privilege of bringing the greetings of all the Masons of the United States to the Grand Lodge of North Dakota at its Golden Jubilee ceremony at Grand Forks, North Dakota. As a special courtesy to our Jurisdiction, Governor John Moses, Senior Grand Warden of the Grand Lodge of North Dakota, flew across the state in order to be present to introduce the Massachusetts delegation, departing immediately thereafter for another distant meeting. By arranging his routing and schedule, Worshipful Lawrence M. Jackson, Grand Sword Bearer, was able to stop over a day to serve as Acting Grand Marshal, resuming later in the evening his trip to the Pacific Coast with his family.

The Grand Lodge of North Dakota and the Grand Lodge of Manitoba have for many years maintained the closest fraternal relationships, so it was with especial fitness that each of the meetings had an international aspect with the flags and the national anthems of the two nations much in evidence. In an especially happy vein, Most Worshipful William D. Lawrence, Grand Master of Manitoba, brought the greetings of all the Canadian Masons, of whom several were present.

The standing and achievement of this Grand Jurisdiction were recognized by the fact that the following jurisdictions were represented by their Grand Masters: Massachusetts, South Carolina, North Carolina, Rhode Island, Missouri, Minnesota, Montana, South Dakota, and Manitoba, and the following by other special representatives: Virginia, New Jersey, Maryland, District of Columbia, Wisconsin, Iowa, Kansas, Nebraska, Washington, New Mexico, and Canada in the Province of Ontario.

As far back as 1804-5 the Lewis & Clark Expedition wintered in what is now North Dakota. Lewis then was a Mason and Clark later became one. However, the earliest Lodges in what became Dakota Territory were chartered by Iowa in the southern part, and in the northern part by Minnesota, both in 1863. The Grand Lodge of Dakota Territory was organized in 1875 and in fact included only the Lodges in what is now South Dakota, those in the northern part being invited, but not participating at the outset, though they did later.

When statehood was granted, the Grand Lodge of Dakota Territory ceased to exist and on June 12, 1889 the New Grand Lodges of North Dakota and of South Dakota came into existence. The present Grand Lodge of South Dakota holds that its existence was continuous from 1875 and that in 1889 it merely changed its name and lost part of its geographical jurisdiction, so it claims precedence from 1875. This is disputed by North Dakota, which claims that both the present Grand Lodges started in 1889, though both derived from the 1875 Grand Lodge of Dakota Territory. Since the Grand Lodge of North Dakota was gracious enough to elect the present Grand Master of Massachusetts an Honorary Member on June 20, and since the Grand Master's uncle, Ivan Goodner, was once Grand Master of the Grand Lodge of South Dakota, a policy of strict

historical neutrality seems discreet in this friendly controversy between North and South!

However, there need be no reticence in paying tribute to the extraordinary record of this Grand Lodge during their past half century. They have taken a notable part in all national Masonic affairs and it may well be that a substantial part of their alert and statesmanlike record derives from the fact that year after year their Grand Secretary and their Grand Masters have attended the Conferences in Washington—of which, in fact, they were among the active founders—so they have an unusually well informed body of Past Grand Masters. The influence of this Grand Lodge vastly outweighs its comparative age or numerical strength.

In partial recognition of this a well deserved Henry Price medal was conferred on Most Worshipful Walter L. Stockwell, the senior Past Grand Master and Grand Secretary, and a Joseph Warren medal was most appropriately given to Brother William J. Hutcheson, Executive Secretary of the Grand Lodge Committee on Masonic Service and Education.

It is vastly encouraging that the Heart of Freemasonry is so effectively exemplified in this Jurisdiction in the Heart of the Nation.

PILGRIMAGE TO THE BRITISH ISLES*

By invitation our Grand Lodge sent three delegates to the Installation of H.R.H. the Duke of Kent as Grand Master of the United Grand Lodge of England at the Especial Communication held in Olympia, London, on July 19, 1939, with attendant ceremonies from July 18 to 21. Our delegation consisted of your Grand Master, the Senior Past Grand Master, Most Worshipful Melvin M. Johnson, and the Grand Marshal, Right Worshipful Earl W. Taylor. In addition, our Librarian and Director of Education, Worshipful J. Hugo Tatsch, went by request as the official representative of the Grand Lodge of the State of Washington, of which he was a permanent member. While en route your Grand Master accepted an invitation to represent, also, the Grand Lodge of Louisiana.

In order to pursue at first hand certain studies of the Grand Lodge of Scotland and Ireland as well as England, your Grand Master spent a few days in Scotland before, and a few days in England and Ireland after, the events in London. The results of these studies were of great value and may be referred to from time to time in the future. The utmost assistance was received from many officials but special mention should be made of the Grand Secretaries of the three Grand Lodges, the Librarians of England and Ireland, Sir Algernon T. Tudor-Craig and Worshipful Raymond F. Brooke, Deputy Grand Master, and Lord Farnham, Provincial Grand Master of Meath. By good fortune it was possible to renew acquaintances with all of last summer's delegation from the British Isles to the Bi-Centenary in Nova Scotia except Brother Dr. William E. Thrift, who was absent on account of illness.

THE OFFICE OF GRAND MASTER OF ENGLAND

For an American it is difficult to appreciate the position of royalty and the nobility in the British Isles. In

*The portions of this address which follow were written on the boat returning from England, and are presented as originally written lest any revision subsequent to the declaration of war by England on September 3 should unconsciously be colored by that event and its consequences.

some way, which is to us rather incomprehensible, they typify the majesty and the continuity of the finest traditions of social and official life. Generations of training have inbred in them a tradition for the acceptance of the responsibilities of public service and in every phase of community and national life they exert a leadership and contribute a stability which may at times be above and beyond their personal and intrinsic qualifications.

Since feudal times that leadership seems to have been followed with eager respect by the rest of the nation. Each member of the nobility is like a nucleus in the center of the community around him, and the entire system might be likened to the solid branches which support the foliage of the tree, or the human nerve system which heads up in the brain but reaches and directs every portion of the larger surrounding body. So long as the nobility remains sound and wholesome, so long will the structure of the nation be sound and wholesome. A system which would not work in America appears to work, on the whole, quite advantageously in the British Isles.

It is only natural, therefore, that Freemasonry in the British Isles should look to royalty and the nobility for its leaders. Partly because that seeking has not been in vain Freemasonry stands incomparably above any other society or organization in British life. As an illustration of its standing, of the hundred and fifty guests at the Lord Mayor's Banquet on July 21, about eighty were delegates from overseas and about seventy were members of the English Grand Lodge,—yet, although the seventy were all there solely on account of their Masonic rank, no less than sixteen of them were members of the House of Lords, while others came from the highest ranks of Britain's military, naval, ecclesiastical, judicial, governmental, and social life.

Although the King, by self-imposed tradition, abstains from holding active office in any organization not strictly national in scope, the Kings of England for more than a century and a half have patronized Freemasonry, and at least two of them have served as Grand Masters before ascending the throne, and two others have accepted office, while King, as Past Grand Master. The Grand Master's chair, or throne, used in the installation this year has thus been occupied in some official Masonic capacity by the individuals who were, or later became, George IV, Edward VII, Edward VIII, and George VI.

From the foregoing it may perhaps be seen why the active duties of the Grand Master's office usually fall chiefly on the Pro Grand Master, and why the Grand Master's tenure of office has almost invariably been of long duration, there having been but five Grand Masters in the past one hundred twenty-six years since the formation of the present United Grand Lodge. Thus, in the last sixty-five years, there have been but two Grand Masters, Edward, Prince of Wales (later King Edward VII) from 1874 to 1901, and the Duke of Connaught, from 1901 to 1939, they being, respectively, the grandfather and the great uncle of the new Grand Master. No installation of a Grand Master has occurred for thirty-eight years. To install a new Grand Master is, therefore, a rare and significant event.

It was stated that on this occasion there was assembled the most representative gathering in Masonic history.

Delegations were received in the following order from *Central and South America and West Indies*: Costa Rica, Peru, Mexico (York Grand Lodge), Puerto Rico, Cuba, Argentina.

Australasia: Queensland, Western Australia, Tasmania, New Zealand, Victoria, New South Wales, South Australia.

Canada: Alberta, Prince Edward Island, Quebec, Nova Scotia, Canada (Province of Ontario).

Europe and Asia: Finland, Yugoslavia, France (Grand Loge Nationale), Philippine Islands, Norway, Greece, Denmark, Switzerland, Sweden, Netherlands.

United States of America: South Dakota, California, Michigan, Iowa and North Dakota, Arkansas, Missouri, Maine, Indiana, District of Columbia, Ohio, Delaware, Kentucky, Connecticut, Maryland, New Jersey, Pennsylvania, Virginia, Massachusetts (and Louisiana).

Scotland, and Ireland.

THE INSTALLATION

By what magic of mere words may one hope to transmit an impression of what was at one and the same time one of the most dramatic moments in Masonic history and also a revealing glimpse into the very heart of the present state of our civilization,—for a civilization, like an individual, is revealed by its deportment in time of stress. With the nation and the world hovering on the brink of impending war, how did the leaders of this great Empire reveal themselves?

Picture an assembly of some twelve to thirteen thousand leading men of the British Empire, with Masonic guests from every quarter of the globe, all standing at attention in London's great oval shaped Olympia. Overhead an arched ceiling of glass festooned with light and dark blue gauze, trimmed with red and gold, through which sun and shadow play on the throng below. In front, on a red carpeted dais, the brilliant and varied regalia of Grand Lodges located the world over. In the center the heavy gold Masonic throne used during the past century and a quarter by at least four Kings of the British Empire, now occupied by the Earl of Harewood, the Pro Grand Master, and soon to be occupied successively by the King and the new Grand Master. Next to it, on the right, is a vacant chair, eloquent in the part it is soon to play. In front of the Pro Grand Master is a pedestal bearing the three Great Lights, and on a stand in front of it, the massive sword of King Gustave Adolphus, presented to the Grand Lodge in 1730. At the right of the Pro Grand Master and at the front of the dais, is a blue draped desk at which are the Chairman of the Board of General Purposes and the Grand Secretary, whose genius and untiring effort have conjured this modern miracle.

The crimson carpet that covers the wide steps in the center of the dais leads straight back for more than three hundred and fifty feet to the canopied station of the Senior Grand Warden. Bordering this central aisle and across the front is a pattern of red formed by the wide red collars of the Grand Stewards, for whom there is a Lodge, warranted in 1735, which bears no number but is first in precedence over all the 5060 English Lodges. Beside and behind them are fields of dark blue collars worn by members of Grand Lodge rank. All the rest is a vast sea of light blue collars worn by Lodge officials—a sea that fills the floor, leaps the parapet and rises in

successive waves up the sloping sides, up the gallery that circles all four sides, clear to the very roof. Human faces in the foreground, with real human features, blend by the gradual alchemy of distance into diminutive blurs which almost merge into the festoons of light and dark blue gauze which cover the oval ends of the vast hippodrome.

Beyond this visible throng is the invisible host of millions of other Masonic Brethren in every walk of life all over the world who are bound together by their common dedication to the finer things of life as embodied in the Masonic philosophy. And beyond them are ranged all the forces of civilization momentarily poised at the turning point in human progress through which the world is passing.

But this is a focal point in Masonic history as well as in contemporary affairs, for here in this city all authentic Freemasonry had its birth and now, symbolically, the Mother Grand Lodge is drawing together again the lines of its beneficent influences that through the centuries have been radiating out to all mankind. But the mood is of the future more than the past, for the Grand Lodge is about to install a new Grand Master whose term of office may well last for a generation.

Into these reflections, from the rear of the hall, comes the booming voice of the Grand Director of ceremonies. "The King!" For most of the throng this is a complete surprise for his expected presence has been a closely guarded secret.

From the very top of the rear balcony the long procession of Grand Lodge Officers sent to serve as an escort slowly descends until the King, in the center of the line, stands alone on a landing midway in the gallery. A fanfare from a dozen trumpeters banked in front of the dais, and the organ plays the national anthem while everyone stands rigidly, silently at attention.

In the center of the balcony, at the focus of the radiating pattern of light and dark blue draperies overhead, at the focus of all the radiating perspective lines of the building, at the focus of all eyes, stands the slender, immobile figure of the King. He wears a form-fitted, gold trimmed uniform of the regalia of a Past Grand Master of the Grand Lodge, which office was conferred on him in 1937. The distance conceals his features. He seems, as indeed he is, an almost impersonal and mystical symbol of empire. That striking picture, the majestic sweep of the national anthem, the vibrant fervor of the crowd, combine to make an impression that will outlast the longest survivor of that army of men.

The procession resumes its stately tread toward the Grand East to the accompaniment of wave on wave of enthusiastic cheers and applause, and out of the distance there gradually emerge the features and the personality of the man who is King. The escort opens ranks, and a serious, modest, and altogether kindly young man mounts the dais, receives the welcome of the Pro Grand Master and the applause of his subjects, and ascends the throne, not as King, but as a Past Grand Master.

Another fanfare. This time the Grand Director of Ceremonies, instead of announcing that the King "requests permission" to enter, announces that the Grand Master "demands" entrance. The standards of the Duke of Kent and of the Grand Lodge are dedicated by order of the King, and then another trim form soon stands in

the balcony, solitary, statuesque, in the distance strikingly similar to his older brother.

Another stately procession, another progressive surge of applause, and the Duke of Kent, keen faced younger brother of the King, halts at the center of the hall, is addressed by the King, promises to take on the obligation as Grand Master, resumes his way to the dais, and kneels. Very deliberately, in quiet tones, the King recites, and the Grand Master repeats, the brief obligation. The King then reads an address to his brother, in part as follows:

"Most Worshipful Grand Master, it gives me great pleasure to come here today to install you, my own brother, as Grand Master of English Freemasonry.

"As you know, except for one period of thirty years, a member of our House has occupied the Throne of Grand Master for over a century and a half. For the past sixty-five years this Throne has been filled first by our Grandfather, King Edward VII, and then by our Great Uncle, the Duke of Connaught, who is beloved by men and Masons throughout the world. During this period, English Freemasonry has prospered in a remarkable manner. It will be no easy task for any Mason to follow in their footsteps but I have every confidence that you will succeed in the office to which you have been elected by your Brethren.

"This great and representative gathering of recognized Freemasons, who have come from all quarters of the Globe to greet you on this occasion, will indicate to you the support you may expect in the future. You know that you have my good wishes, and as a Brother Mason I shall always follow with great interest your Rulership of the Craft and the progress of our Order."

And now the symbolism of the empty chair for as the King grasps the hand of his younger brother he yields the throne and steps down to occupy the empty chair, and, on a level with his Brethren, joins in giving the Grand Honors to his brother who, as Grand Master of the United Grand Lodge of England, outranks every other Mason in the world.

Thus climax follows climax in this unprecedented ceremony. As the new Grand Master read his brief address there was seated at his immediate right the King, at his immediate left the Pro Grand Master, husband of his sister, the Princess Royal. At the right of the King was the Deputy Grand Master, and at the left of the Pro Grand Master was the Assistant Grand Master. Beside the Deputy Grand Master, as the second ranking Mason in the world, was the Earl of Donoughmore, Grand Master of Ireland, and at the left of the Assistant Grand Master was the third ranking Mason in the world, the Grand Master of Massachusetts. On either side and in the rear, according to their precedence, were the other guests who had assembled from all over the world.

Then followed brief addresses from the Grand Master of Ireland, the Grand Master Mason of Scotland, the Grand Master of Massachusetts who was invited to respond for all the Masons in the United States, and the Grand Master of the Netherlands who spoke for the other guests.

For the sake of our records, there is here set forth the address of your Grand Master, which was interrupted by applause at the references to the friendly feeling between our two countries, the reception to the King

and Queen, and the suggestion for a universal statement of Masonic principles.

"Most Worshipful Grand Master—

"The two and a half millions of your Brethren in the United States of America congratulate your Grand Lodge on its splendid achievement under the leadership of the distinguished Mason who for so many years has been its Grand Master, and we felicitate it on the happy choice of yourself as his successor.

"The relations between our two countries were never more cordial than they are today. The tremendous welcome, so recently accorded in America to our Masonic Brother, your King, and his gracious Queen, was a sincere tribute to their personal merit and their symbolic representation of a great and friendly neighbour.

"It is coming to be realized that the world's greatest crisis is a spiritual one more than it is economic or political. Centuries ago our Masonic predecessors established this Society for the enrichment of spiritual values and the encouragement of personal integrity and universal brotherhood. On this memorable occasion let us rededicate our Craft to its original purposes.

"To meet current needs certain Grand Lodges, here and in America, have recently issued various statements of Masonic principles. Might it not be worth while if those Jurisdictions which are universally recognized should presently consult together and formulate a single statement of the principles of this world-wide organization?

"We appreciate your hospitality. We commend your Officers and Committees—and especially your Grand Secretary—on the perfection of the arrangements for this happy occasion, and we wish for you and your Grand Lodge the utmost success."

Then followed the addresses of the Pro Grand Master and of the Grand Master.

The human qualities of the King were revealed by his most cordial recognition of the remarks from the United States and his kindly words of appreciation later on.

At last the ceremonies are over and the Grand Lodge of England forms a procession to escort the King out of the hall. As they entered, so they depart,—with slow, stately tread amid the plaudits of the entire audience. Again the King stands silently at attention, alone, in the center of the balcony and this time there is a tinge of sadness, for in deference to the time honored tradition, the King may probably never again take part in such a Masonic ceremony. And in this instance this is a real loss, for this King has taken his Masonic duties seriously and learned his ritual and floor work and is a skilled Mason in his own right. Two little incidents disclose the genuineness of his interest, for he took time that afternoon to come to Olympia and rehearse his entire part from beginning to end to be certain there would be no mistakes. And there were none. The other incident was the fact that he waited outside while the Grand Lodge was being closed in order to give a personal handclasp to every visiting delegate. Both he and the new Grand Master took pains to thank your Grand Master for his address of greeting. A small thing, but a revealing one.

The procession returned to the dais. The Grand Lodge was closed, and then retired, followed by the dele-

gates from Ireland, Scotland, United States, Canada and the other jurisdictions in the reverse order of their first appearance. Thus, since Massachusetts had the place of seniority and came in last, preceded by the other Jurisdictions of the United States, so in retiring the delegation from Massachusetts led the other Jurisdictions from this country. The slow, measured cadence of the march in and the march out through the center of those applauding thousands seemed endless, but eventually even that came to an end, and the Installation was but a memory.

Although nearly every person present knew that he or his family or his property might at any moment be laid as a sacrifice to the God of War, there was throughout the quiet steadiness of dauntless courage and invincible will. Come what might, for that afternoon there was thought only of new devotion to King and country, and profound rededication to the principles of Freemasonry.

The picture would be incomplete without a word of appreciation for some of the background that contributed to the perfection of the event—the splendid handling of the great crowd; the punctuality; the dignity; the silent attentiveness of the throng itself; the perfection of the public address system; the harmony of the decorations of light and dark blue, red, and gold; the thrill of the roll of drums and fanfare of trumpets; the majesty of the organ; the absence of flash lights; the precision and stateliness of all proclamations and processions—all these were contributing factors none the less important because intentionally inconspicuous.

Since the details of this event will be filed in our Grand Lodge archives in the form of programs and clippings from various periodicals, no attempt has been made in this account to give a detailed narrative but instead merely to give an impression of the majestic sweep of the far-flung influence of Freemasonry, of its real importance to and wholesome influence on the leaders of the Great Empire whose fate for the moment may well determine the course of world history, and at least a hint of the fervor of loyalty all British Freemasons feel for their traditions and government as symbolized by their King. Out of it all is a comforting sense of solidarity, a feeling that the chaos of the outside world can never invade or conquer the Masonic stronghold of good will and justice toward all mankind.

Henry Price Medals were given to the new Grand Master, the Duke of Kent, and to the Pro Grand Master, Lord Harewood; and a Distinguished Service Medal was given to the Grand Secretary, Very Worshipful Sydney A. White. In addition to these three, the other living earlier recipients of the Henry Price Medal in the United Grand Lodge are King Edward VIII, Past Grand Master; King George VI, Past Grand Master; Sir Francis J. Davies, Deputy Grand Master; and Very Worshipful J. Russell McLaren, President of the Board of General Purposes. Similarly, Distinguished Service Medals have heretofore been conferred upon Viscount de Vesci, Past Grand Warden; Rev. Thomas T. Blockley, Past Grand Chaplain; Very Worshipful C.R.I. Nicholl, Grand Director of Ceremonies; Brig. Gen. E.C.W.D. Walthall, Past Grand Deacon; Worshipful Major R. L. Loyd, Past Deputy Grand Director of Ceremonies.

The bare program of the other events was as follows:

WEDNESDAY, JULY 19TH

Afternoon: Especial Grand Lodge at Olympia.

Evening: Dinner given by the Grand Officers' Mess at the Connaught Rooms.

THURSDAY, JULY 20TH

Morning: Reception in the Board Room, Presentation of Addresses, and Inspection of Building.

Noon: Luncheon with Grand Stewards' Lodge at Connaught Rooms.

Evening: Joint Meeting of the Lodge of Antiquity, No. 2 and Royal Somerset House and Inverness Lodge, No. 4, at Freemasons' Hall. Canada Lodge, No. 3527, at Freemasons' Hall. Royal Colonial Institute Lodge, No. 3556, at Cafe Royal.

FRIDAY, JULY 21ST

Morning: Visit to the School of the Royal Masonic Institution for Girls at Rickmansworth.

Noon: Luncheon at the School.

Afternoon: Visit to the Schools of the Royal Masonic Institution for Boys at Bushey.

Evening: Reception and Dinner at the Mansion House at the invitation of the Rt. Hon. The Lord Mayor of London (Col. Sir Frank Bowater, Grand Treasurer).

A NATION ON THE VERGE OF WAR

As an American I was intensely interested to see how the British nation would act on the verge of a possible struggle for its life. My itinerary took me across Scotland from west to east and to the southward, across England from north to south and from east to west, and across Ireland from east to west. I talked with every sort of person, including casual contacts on trains, a London bobby, drivers, shopmen, several of the nobility in all three countries, and at least two members of the English Government occupying strategic positions. Three times I visited Parliament and listened to the debates and the questioning of the Ministers. In spite of the most earnest of discussions I never heard from a single source even one syllable of hostility toward any country or any ruler. Every one accepted war as a possibility, many thought it inevitable, a very few thought the outcome doubtful, and all realized its terrible toll however the fortunes of victory might fall, but I could discover no single trace of fear or even of excitement. Everywhere was an almost terrifying calmness, a calmness such as a cliff might exhibit toward the waves of the sea about to dash upon it, or a mountain crag toward an approaching storm; an impersonal calm that did not deal in personal hatreds, a calm of complete mental readiness, of profound resolution.

All accounts agreed that the situation last September was quite otherwise. One of the most vivid and heart-rending descriptions came from a young Viscountess who, in the crisis of last September, volunteered for gas mask service in the slums. Masks and some sort of protection were available for all except children under five. When some of the mothers from these poorer classes

learned that there was no human protection for their helpless babies they were close to panic. During the night, however, arrangements were made for removal to the country, and in the next day or two the crisis was over. Although she herself has small children and although, *noblesse oblige*, she and her husband will both be in the thick of any military crisis, there was no hint of fear or irresolution in her calm conversation.

A similar restraint characterized nearly all newspapers. The bomb proof trenches in the parks were open to rather widely advertised inspection, but only a few came, and they quite casually. The Prime Minister, alert, looking far younger and fresher than any of his pictures, answered in the quietest, calmest manner the questions concerning his momentous decision as to their policy in the Far East. The Minister of War smilingly answered questions as to military problems. A representative of the Treasury spoke calmly of their staggering financial program. The Home Secretary spoke intensely, but with restraint, about the Irish bombing outrages. The Opposition pledged its loyalty and sought not to obstruct, but to perfect, the Government's legislative bills. Except when directly questioned no one mentioned possible war, yet it was everywhere lurking beneath the surface. Posters and bulletins gave detailed instructions for behaviour in case of air raids—food and water supply, first aid, gas masks, and all the sobering details of grim war. Business houses were taking micro-photos of all correspondence and cacheing them daily in the country. Country residents had reserve food supplies for their quota of urban residents to be quartered on them if cities had to be evacuated.

Such air raid shelters as were apparent were designedly inconspicuous. How many were unseen could only be guessed. At the Masonic Girls' School a surprise test drill after the girls had gone to sleep showed that they could all be awakened and assembled underground in six minutes. An occasional glimpse of new recruits assembling in civilian attire, but no soldiers or uniforms were in evidence. On the surface life went on as usual but one sensed that even as the parks and buildings gave faint hint of the trenches underground, so too the superficial indifference to war merely camouflaged the terrible readiness beneath the surface.

One must not think the questioning was one sided for everywhere there was the keenest interest in the currents of thought in the United States and its probable course in event of war. American public men, the fate of the neutrality bill, even the American political outlook claimed, at times, almost as much newspaper attention as did the affairs within the Empire. While there was no little perplexity over the American situation there seemed little if any tendency to criticise even where our attitude was disadvantageous to them. This restraint might be ascribed to politeness except for their similar attitude in commenting on the autocracies.

Naval, military, air, and defense preparedness are well along, but the greatest preparedness of all, the spirit of the nation, has long since been achieved in full. The crisis of last September and certain subsequent events have welded an almost unbelievable national unity.



NOVEMBER ANNIVERSARIES

George Plater, 6th Governor of Maryland (1791) and member of the Old Lodge at Leonardtown, Md., was born in Sotterly, Md., November 8, 1735.

Robert R. Livingston, who as Chancellor of the State of New York administered the inaugural oath to George Washington, was born in New York City, November 27, 1746, and served as Grand Master of New York from 1784-1801.

Maj. Gen. Joseph Warren, who was killed at the battle of Bunker Hill, became a member of the Lodge of St. Andrew, Boston, Mass., November 26, 1761.

John Paul Jones, Father of the American Navy, became a member of St. Bernard's Lodge No. 122, Kilwinning, Kirkcudbright, Scotland, November 27, 1770.

Gen. Samuel Elbert, Governor of Georgia (1785) and Grand Master of that state, died at Savannah, November 2, 1788.

Hamilton R. Gamble, Governor of Missouri (1861-64) and Grand Master of that state, was born at Winchester, Va., November 29, 1798.

Dr. Crawford W. Long, discoverer of ether anaesthesia and member of Mt. Vernon Lodge No. 22, Athens, Ga., was born at Danielsville, Ga., November 1, 1815.

Dr. Moses Holbrook, 4th Grand Commander of the Mother Supreme Council (1826-44), was admitted to that body, November 15, 1822.

James A. Garfield, 20th U. S. President, was born at Orange, Ohio, November 19, 1831, and on November 22, 1864, was raised in Columbus (Ohio) Lodge No. 30 at the request of Magnolia Lodge No. 20 of Columbus.

Alexander P. Moore, U. S. Ambassador to Spain, Peru and Poland, was born at Pittsburgh, Pa., November 10, 1867, and was a member of Tancred Commandery No. 48, K.T., of that city.

Will Rogers, famous stage and screen humorist, was born at Oologah, Indian Territory, November 4, 1879, and was a member of the Scottish Rite at McAlester, Okla.

Thomas H. Caswell, 11th Grand Commander of the Mother Supreme Council (1894-1900), died at San Francisco, Calif., November 13, 1900.

Francis M. Drake, Civil War officer and 16th Governor of Iowa (1896-98), was a member of St. John's Commandery No. 21, K.T., Centerville, Iowa. His death occurred in that city, November 20, 1903.

Buren R. Sherman, Grand Chamberlain of the Mother Supreme Council (1892-1904) and Governor of Iowa (1881-85), died at Vinton, Iowa, November 11, 1904.

J. Hugo Tatsch, 33d., noted Masonic author, received the 32nd degree at Spokane, Wash., November 27, 1909.

James W. Good, Secretary of War in the Hoover Cabinet and member of the Scottish Rite at Cedar Rapids, Iowa, died in Washington, D. C., November 18, 1929.

Sir Philip C. Smith, Grand Secretary of the United Grand Lodge of England (1917-37), died at London, November 5, 1937.

LIVING BRETHREN

Charles C. Hunt, Grand Secretary of the Grand Lodge of Iowa and Grand Lodge librarian, was born in Cleveland, Ohio, November 9, 1866.

Donald B. MacMillan, noted Arctic explorer and member of St. Alban's Commandery, K.T., Portland, Me., was born at Provincetown, Mass., November 10, 1874.

Warren R. Austin, U. S. Senator from Vermont and member of Franklin Lodge No. 4, St. Albans, Vt., was born at Highgate, Vt., November 12, 1877.

Roland H. Hartley, 33d., former Governor of Washington, became a Mason in Cataract Lodge No. 2, Minneapolis, Minn., November 26, 1885.

Gordon Browning, former Governor of Tennessee, was born in Carroll County, Tenn., November 22, 1889.

Leo Fischer, 33d., Masonic editor and writer, was made a master mason in Manila Lodge No. 342, P. I., November 22, 1902.

George H. Carter, 33d., former U. S. Public Printer, received the 32nd degree at Des Moines, Iowa, November 20, 1903.

Jonathan M. Davis, former Governor of Kansas, received the 32nd degree at Fort Scott, Kans., November 14, 1906.

Earl C. Mills, 33d., Past Imperial Potentate of the Mystic Shrine, received the 32nd degree at Des Moines, Iowa, November 22, 1907.

Walter L. Stockwell, 33d., Past Grand Master and present Grand Secretary of the Grand Lodge of North Dakota, received the 32nd degree at Grand Forks, N. Dak., November 24, 1910.

David W. Davis, former Governor of Idaho, received the 32nd degree at Boise, November 22, 1917.

Leon C. Phillips, Governor of Oklahoma, received the 32nd degree at Guthrie, November 20, 1919.

Lister Hill, U. S. Senator from Alabama, received the 32nd degree at Montgomery, November 24, 1924.

Dr. Winfred Overholser, superintendent of St. Elizabeth's Hospital, Washington, D. C., affiliated with Albert Pike Consistory in the Nation's Capital, November 16, 1937.

MEETING IN CAVE

On the night of September 9th, Burns (Ore.) Lodge No. 97, A.F.&A.M., met in Malheur Cave under a special dispensation of the Grand Master, Leif S. Finseth.

Located fifty-four miles southeast of Burns, the cave is half a mile long at the far end. The area which was used as a lodge room is sixty feet wide with an arched ceiling of lava rock, and is situated several hundred feet from the entrance.

A number of distinguished guests including the Grand Master attended the meeting.

This was the second annual event of this kind for Burns Lodge.

CANADIANS IN DES MOINES

An outstanding event in Iowa Masonry thus far in 1939 was the state-wide Royal Arch Chapter observance in Des Moines on September 25th. Forty Companions motored from Winnipeg, Can., to that city for the occasion and conferred the Royal Arch degree on a group of candidates.

The program included the opening of the Grand Lodge of Iowa by the Grand Master, Homer A. Benjamin, for the reception of the distinguished guests who comprised the Grand Masters of Manitoba, Nebraska and Wisconsin; the opening of Antioch Chapter for the conferring of the Most Excellent Master degree and for the reception of the distinguished Grand Chapter guests.

The Most Excellent Master degree was conferred by a selected cast, headed by the Grand High Priest, on a group of candidates brought from the constituent chapters from over the entire state. Following a banquet in the evening, where Grand Master William D. Lawrence of Manitoba made the principal address, the Companions from Winnipeg conferred the Royal Arch degree according to the Canadian ritual on the entire group of candidates.



FOUR LEADERS

An interesting event transpired recently in New York when at Flushing in that jurisdiction the 2439th stated communication of Cornucopia Lodge No. 561 drew together a large gathering to do honor to four men who in recent years have performed valiant service in behalf of the brethren of that great jurisdiction.

The four illustrious Masons whose portraits appear above are, in order from left to right:

M.W. Jacob C. Klinck, Past Master of Atlas Lodge, No. 316. Past Grand Master of the Grand Lodge of Free and Accepted Masons of the State of N. Y. Companion of Crescent Chapter, No. 220. Companion of Adelpic Council, No. 7. Knight of Palestine Commandery, No. 18.

M.E. Carl G. Wilhelms, Brother of Mizpah Lodge, No. 738. Past High Priest of Manhattan Chapter, No. 184. Past Grand High Priest of the Grand Chapter of Royal Arch Masons of the State of N. Y. Companion of Adoniram Council, No. 36. Knight of Trinity Commandery, No. 68.

M.I. Charles B. Weller, Past Master of John Stewart Lodge, No. 871. Past High Priest of Mount Vernon Chapter, No. 228. Past Ill. Master of Phoenix Council, No. 7. Past Grand Master of the Grand Council of Royal and Select Masters. Knight of Bethlehem Commandery, No. 53.

R. E. CHALMERS L. PANCOAST, Junior Warden, Lodge of the United Services, No. 1118. Past High Priest of Jerusalem Chapter, No. 8. Steward of Adelpic Council, No. 7. Past Commander of Coeur de Lion Commandery, No. 23. Past Grand Commander of the Grand Commandery, Knights Templar of the State of New York.

Introduced as the Four Horsemen and under escort of R. W. Robert Martin they were warmly welcomed by the brethren and W. Alfred W. Darrell, Master of Cornucopia, and after a greeting by the chairman, R. W. Joseph N. Wickham and a solo by Brother David B. Wardell each delivered an address: "Symbolic Masonry" by M.W. Jacob C. Klinck; "Capitular Masonry" by M.E. Carl G. Wilhelms; "Cryptic Masonry" by M.I. Charles B. Weller; "Templar Masonry" by R. E. Chalmers L. Pancoast.

It was a most interesting and unique occasion and the CRAFTSMAN felicitates

New York brethren on having among its membership men of high talents so wholeheartedly devoted to the Craft as are these four horsemen.

HENRY S. ROWE

In Boston, November 4, 1939, Henry S. Rowe died in his 94th year.

Brother Rowe had held high office in the Grand Lodge of Massachusetts, was a past master of the Lodge of St. Andrew and the oldest past commander (1893) of St. Bernard Commandery No. 12 of Boston.

He typified the highest character of a Freemason. Quiet and kindly by nature, withal proficient in Craftsmanship, his sterling qualities endeared him to many to whom his passing will be much missed. His funeral, conducted by his lodge, was held at his late residence, 58 Commonwealth Avenue, Boston, at 3 o'clock, Tuesday, November 7, and was largely attended.

HISTORIC WOOD

Dr. A. J. Dobbie was elected Grand Master of the Grand Lodge of Canada in the Province of Ontario at the recent 84th annual communication of that grand lodge. He was installed in the chair in which the late John Ross Robertson, Past Grand Master, wrote most of his history of Freemasonry.

According to *The Freemason*, the chair was made out of the timber used in the meeting place of the first Grand Lodge of England. One grand master of the Grand Lodge of England was installed in this chair and the grand masters, when elected in Toronto, are installed in it. The chair was presented by the John Robertson estate to the John Ross Robertson Lodge No. 545, A.F.&A.M., Toronto.

Another interesting feature of this communication was the presentation of veteran's jewels to thirteen brethren in which ceremony W. J. Bellamy, of Flesherton, received two—one for length of membership and the other, for fifty years as Past Master. George W. Poulton in his ninety-first year and his sixty-eighth as a past master, was also presented to the audience.

At this communication of the Grand Lodge grants of benevolence for the forthcoming year totalled \$102,000. The audit and finance committee reported present assets totalling \$845,111.

SEVEN CELEBRATE CENTENARY

Seven English Masonic lodges which hold warrants dated 1839 are due to celebrate their one hundredth anniversary this year. The lodges are:—Aire and Calder No. 458, Goole; Himalayan Brotherhood, No. 459, Simla, Punjab, B. I.; Sutherland Lodge of Unity No. 460, Newcastle-under-Lyme; Fortitude No. 461, Hyde; Bank-Terrace No. 462, Accrington; Croydon Lodge of Concord No. 463, Croydon; Cambrian No. 464, Haversfordwest, S. W.

The formation of the United Grand Lodge of England took place in 1813, twenty-six years prior to the issuance of the warrants to the above lodges. The grand master at that time was Augustus Frederick, Duke of Sussex.

OBSERVE 160TH BIRTHDAY

Phalanx Lodge No. 31, A.F.&A.M., of Charlotte, N. C., celebrated its 160th birthday on October 10, 1939. Committees or the lodge were arranging for the anniversary celebration for several months past, with the result that the event was outstanding within the memory of the oldest Craftsman in that vicinity.

Invitations to the celebration were sent to grand lodge officers of jurisdictions in foreign countries as well as to grand officers of the grand jurisdictions in the United States.

Phalanx Lodge came into existence in another jurisdiction during the Revolutionary War. It was chartered by the Grand Lodge of Pennsylvania in 1779 and the Grand Lodge of South Carolina in 1787 or 1788. The third, or final charter was issued by the Grand Lodge of North Carolina, December 2, 1797. The first charter was apparently issued to Masons who were among the North Carolina troops quartered at Valley Forge. According to *The Orphans' Friend and Masonic Journal*, troops from North Carolina fought on several battlefields in Pennsylvania during the Revolutionary War and it was during these severe and trying days of Craft experience that much of the history of Phalanx Lodge was lost.

Organized by Masons from North Carolina who were prominent in the Revolutionary War, the lodge roster for over a century and a half bears the names of persons notable in private and public life.

CUBAN CRUISE GREAT SUCCESS

The "Kungsholm", superb motorliner of the Swedish-American Line returned October 30 from a most successful cruise to Haiti and Santiago, Cuba. Hundreds of Masons and their families, members of the International High-Noon Club, many of them repeating the cruise for the third and fourth time, were eulogistic about the grand time afforded by this Caribbean cruise and the fine service of the Swedish-American Line.

Avoiding unneutral waters and any risk whatever the event was a highlight in travel and more particularly now when so many ships have been taken off their regular routes.

In Port-au-Prince, Haiti, arrangements had been made for a reception by the Grand Lodge of that island, and the sincerity of the greeting by brethren there was touching in the extreme. Being met at the dock by the officers of Grand Lodge in full regalia, after pictures had been taken, a ride to the Masonic Temple followed, through crowds of interested natives to the Temple which was in gala attire, with a full company of fraters and their families awaiting to applaud enthusiastically their guests.

Speeches of greeting were made by the Grand Master, A. P. Barthelmy, responded to for the Masons by R.W. A. Hamilton Nesbitt, Grand Chaplain of the Grand Lodge of New York, and for the women by Mrs. Mary A. Lewis. The whole affair was admirably illustrative of the warm feelings of Haitian brethren for their fraters in this country.

Representative Masons and others in the American group were R.W. Nat Worley and Miss Mathilda Fischer of the Grand Secretary's office, New York, Miss Magda Ullrich and Mrs. Mary Lewis, to whom, as to the editor of the CRAFTSMAN, signal honors were paid.

Music, refreshments and a review, together with an extensive drive through beautiful scenery and much shopping, filled in the time before sailing for Santiago.

The party at Santiago were greeted at the Governor's Palace and assembled in the great hall of this magnificent structure, where they were presented to the chief executive of the Province. In his speech of welcome, Dr. Andre stressed the friendship existing between the Republic of Cuba and the United States, referring to the visitors as good will envoys, whose visit further increased the love of his people for the citizens of the United States and added another firm link in the chain which bound the two great countries closely together. At the conclusion of his brilliant address, the Governor and his entire staff personally greeted each member of the party, while refreshments were served.

From the Governor's Palace the members, their families and friends, were

taken to the historic San Juan Hill, where the story of the famous battle, which gave to Cuba her freedom, was told. During the inspection of the battle-field and the many interesting objects, Captain Henry F. Davidson, a club member, whose soldiers were among the first to make the advance up the hill, and William Collyer, another veteran of the Spanish-American war, were presented to the group, which stood in a moment's silent prayer in memory of the patriots who had lost their life in the battle.

Luncheon was served at the picturesque Rancho Club, and later, a large group of the brethren were taken to Logia Armonia (Harmony Lodge) where R.W. Pedro Diaz, as representative of M.W. Gonzalo Garcia Pedrosa, Grand Master of Masons in Cuba, greeted R.W. A. Hamilton Nesbitt, representing Most Worshipfuls Hellings and Johnson, R.W. R. W. Sammis, Bro. Fred J. Turner, representing the Board of Governors, Brothers George Hanson and Steen Boggild, Jr., Alfred H. Moorhouse, representing the MASONIC CRAFTSMAN, and other visiting brethren. Dr. Nesbitt again made response to the official greetings. Welcoming speeches were made also by Venerable Masters Miguel Medina Polier of Logia Armonia and Juan Roblizo of Logia Manzanillo.

A visit was later made to Bacardi Gardens where refreshments were served to the accompaniment of a Cuban orchestra, after which came the much too soon signal for the start for the ship and the homeward voyage.

PHILIPPINES TO HAVE

ANOTHER SCOTTISH

RITE BODY

Frederick H. Stevens, Deputy for the Supreme Vouncil of the Scottish Rite of the Southern Jurisdiction in the Philippine Islands has granted "Letters Temporary" for a Lodge of Perfection to be established in Cagayan, Mindanao.

Mr. Stevens left Manila July 4th on the S.S. Luzon for Misamis, Mindanao, and thence to Cagayan some miles distant from Misamis. He was accompanied on the journey to Cagayan by Michael Goldenberg, 32d, K.C.C.H., Jose C. Velo, 32d, and John M. Aaron, 32d. They were met at Cagayan by Mr. Ubaldo D. Laya, 14°, who had been selected as the Venerable Master of the new Mindanao Lodge of Perfection; Mr. Alfredo P. Shapit, 14°, who had been selected as the secretary and many other members of the new Lodge of Perfection.

Following a formal ceremony the "Letters Temporary" were presented by the Deputy on the evening of July 7th at an open meeting held in the Masonic Temple of Maguindanaw Lodge No. 40, F.&A.M. The meeting was attended by Master Masons in addition to members of the new body. Mr. Stevens, assisted

by Mr. Aaron, then escorted the temporary officers to their respective stations. This ceremony was also an open one with the lodge hall well filled with Master Masons who followed the formalities with marked interest.

On the next evening Mindanao Lodge of Perfection was opened in full ceremonial form with the following brethren officiating: Jose C. Velo, Michael Goldenberg, and John M. Aaron. The fourteenth degree was then conferred in full form on candidates, Petronillo Vallejo and Teodoro E. Mocarro with the Deputy, Frederic H. Stevens, presiding.

Prior to the conferring of the fourteenth degree, the party from Manila were the guests of honor at a banquet given by the Brethren of the new Lodge of Perfection and Maguindanaw Lodge No. 40, F.&A.M.

After visiting points enroute to Manila they arrived there July 13th after nine days' absence.

LEWIS AND CLARK MEMORIAL

The Grand Lodge of Missouri has made an appropriation for a Masonic Memorial to the two eminent and celebrated Freemasons, Capt. Meriwether Lewis and Lt. William Clark. In making the appropriation the Grand Lodge stated that it was to the courage, fidelity and tenacity of purpose of Lewis and Clark in carrying out the orders of President Jefferson that the Nation is indebted for the exploration of the great Northwest and eventually the opening of that vast territory to the freedom of American citizenship.

The memorial is to be erected in St. Louis when a suitable site may be found.

Both Lewis and Clark were members of St. Louis (Mo.) Lodge No. 111, A.F.&A.M. The former, a Captain in the regular Army and private secretary to President Jefferson, 1801-03, was the first Master of St. Louis Lodge. He was appointed by the President to lead the expedition into the Northwest Territory, selecting Clark, a Lieutenant in the Regular Army, as his companion.

After the expedition was concluded in 1804-6, Captain Lewis was appointed the first Governor of the Louisiana Territory in 1807. Clark became Brigadier General of Militia and was Governor of Missouri Territory, 1813-21.

106 MASONS HONORED

MEN FROM 15 STATES RECEIVE
33D DEGREE

Ceremonials active for 127 years went into service once more recently to confer the 33d degree on 106 prominent Freemasons at the sixth daily meeting of the supreme council, Ancient Accepted Scottish Rite northern jurisdiction in the Hotel Statler, Boston. More than 500 holders of the coveted 33d degree, which

is given for outstanding meritorious work in Masonry, watched the colorful ritual.

State civic and professional leaders from 15 states were in line for the secret rites, most colorful gathering of the annual council meeting. Six delegates from foreign countries attended.

Secret business sessions occupied the day before the degree awards. The International Conference of Supreme Councils of the World held meetings. Decisions important to Masonry and its benevolences, based on the premise that all men are brothers, were made.

Wives and daughters of Masons, some 500 strong, attended style shows, joined the men in receptions and enjoyed a gala dinner, with entertainment, in the Statler.

Those elected 33d degree Masons included:

Maine—L. Kenneth Green, Auburn; Harry S. Grindall, Waterville; Donald S. Higgins, Bangor; Porter A. Roberts, Portland; Raymond B. Grant, Portland, and Harry L. Richards, Rockland.

New Hampshire—Lester R. Hill, Nashua, and Joseph S. Otis, Concord.

Vermont—Milton S. Czatt, Brattleboro; William H. Nichols, Bennington; John Spargo, Bennington; John E. Traill, Burlington, and Harrison A. Cooke, Burlington.

Massachusetts—Edwin O. Childs, Newton; Joseph Earl Berry, Belmont; Theodore R. Lockwood, Newton, and Walter L. McCammon, Newton.

Rhode Island—Fred H. Barrows, Providence, and J. Arthur Clem, Cranston.

Connecticut—Frank E. Kay, Meriden, and Albert E. Austin, Old Greenwich.

New York—Edwin B. Allen, Troy; Frederick D. Hixson, Syracuse; Samuel R. W. Marriott, Syracuse; Ralph M. Tompkins, Wellsville; Charles C. W. Carver, Rochester; George Cook, Jr., Scarsdale; Millard F. Roesser, Kenmore; Alfred L. Moeller, New Hartford; Clarence E. Bixby, Jamestown, and Halsey Sayles, Elmira.

New Jersey—Leo J. Pollack, Arlington; Earl A. Shrader, Riverton; Herschel J. Taylor, Wildwood; Cornelius J. B. P. Davis, Jersey City; Leonard J. Cohen, Jersey City; Charles P. Messick, Trenton; William B. Carter, Burlington, and Arthur H. Moore, Jersey City.

Pennsylvania—Armat Lee Duhart, Port Allegany; Frederic P. Klund, Erie; Russell C. Melvin, New Castle; Walter M. Carwithen, Doylestown; Alvin M. Weaver, Williamsport; John B. Caldwell, Williamsport; George S. Smith, Minersville; Levi W. Mengel, Reading; Benjamin D. Barr, Reading; Clarence E. Zorger, Harrisburg; Charles A. Clement, Harrisburg; William L. J. Prugh, Vandergrift; Earle H. Nicodemus, Wilkesburg, and A. Copeland Callen, Bethlehem.

Delaware—Jay S. Rupert, Wilmington.

Ohio—T. Carl Jansen, Lima; Lloyd E. Roulet, Toledo; Lachlan M. MacDonald, Bryan; Charles C. Snyder, Dayton; Bert F. Downey, Springfield; Earle C. Campbell, Eaton; Robert W. Taylor, Columbus; Burleigh E. Cartmell, Delaware; James M. Schooler, Columbus; Roy S. Rogers, Cleveland; Charles F. Billow, Akron; Joseph H. Rice, Ashtabula; Eugene F. Muhlhauser, Cincinnati; William C. Winans, Cincinnati; Alexander Frank, Cincinnati, and Will R. Myers, Canton.

Michigan—Harry B. Keidan, Detroit; Edwin A. Mackey, Lansing; Roscoe O. Bonisteel, Ann Arbor; Benjamin J. Henderson, Bay City; Joseph W. Kane, Detroit; Lewis B. Anderson, Battle Creek, and Harry E. Rodgers, Grand Rapids.

Indiana—Frank C. Zaieck, Evansville; Samuel B. Pettengill, South Bend; Shepard J. Crumpacker, South Bend; Leslie S. Tucker, Fort Wayne; Clyde Strait, Hartford City; Rush R. Harris, Indianapolis; John C. Hobson, Indianapolis; Paul E. Fisher, Indianapolis, and Frank A. Symmes, Indianapolis.

Illinois—Livingston E. Osborne, Chicago; Harold M. Behan, Dixon; Louis E. Hey, Springfield; David B. Finney, Petersburg; Harry J. Bowman, Belleville, and Fred W. Allen, Moline.

Wisconsin—Carl W. Fass, Milwaukee; Henry C. Fuldner, Milwaukee; William D. James, Fort Atkinson, and W. Llewellyn Millar, Madison.

BERMUDA NORMAL

Delta Lodge,
Warwick, Bermuda.
October 14th, 1939.

Editor CRAFTSMAN,

Dear Sir:—

On Tuesday last an informal meeting of Americans, resident in various parts of Bermuda, was held to consider what steps should be taken to correct false statements in the press concerning conditions here, more especially since many of our friends, misled by inaccurate stories, are wondering whether they should open their Bermuda homes for the winter season.

It was decided that the following statement of facts and actual conditions should be mailed to the press and to every American owner of a home in Bermuda whose whereabouts is known.

Following the withdrawal of the "Monarch" and "Queen" from the New York-Bermuda service, the Bermuda government secured the "New Amsterdam", flagship of the Holland-America Line, for the run. This vessel, a new luxury liner, operates on a weekly schedule, leaving New York every Saturday. Pan American Airways are doing a capacity business. Every incoming plane brings as many American visitors as can secure accommodation, and it is understood that the service is to be increased until five

hundred passengers can be transported each way per week.

And now, as to Bermuda itself. We assure you that it is as calm and peaceful as ever. A number of Bermudians have enlisted in the local forces, and are on duty in various parts of the islands, but, if military restrictions exist, we have not become conscious of them. Golf, tennis, bathing, and fishing go on as usual.

There is no shortage of any kind of food. In anticipation of a greater demand for agricultural produce, Bermuda farmers are putting under cultivation land which has lain idle for many years. We are reliably informed that at no time during the last war was there any food shortage here and, certainly, none is expected now.

Bermudians are deeply and genuinely distressed that some of our fellow countrymen should have jumped to the conclusion that the presence of Americans here would be unwelcome under present conditions. They point to a speech made by the Acting Governor, on September 9th, in which he said, "I hope our American cousins will continue to pay us visits. There is no reason why they should not. We can guarantee to send them back rejoiced and charmed . . ." In the face of this friendly and cordial invitation, it is difficult for us to understand how the impression that Bermuda does not want visitors can have gained such wide credence.

We would also like to quote the following statement by Mr. Harold L. Williamson, Consul for the United States of America at Bermuda, "Citizens of the United States . . . it is hoped . . . may continue to enjoy their vacations in Bermuda . . . the chance of personal danger would seem remote in this Colony, removed as it is from the acute war zone."

Cordially yours,

Mr. Donald Kirkpatrick, Mr. Sibley Everitt, Mr. Jerome Hilborn, Mr. Geoffrey Dodge, Mrs. William C. Denny, Mrs. Hamish Mitchell, Mr. George A. Thatcher, Mr. Charles A. Bill, Mrs. Clark G. Voorhees, Mrs. Samuel W. Andrews, Mr. John Little, Mrs. Porter Heffenger.

CHARLES A. BILL,

Appointed by American Residents
to sign for Group.

SUPREME COUNCIL SCOTTISH

RITE OF CANADA

The Supreme Council of the Ancient and Accepted Scottish Rite for the Dominion of Canada held its annual meeting at Fort William, Ont., on September 12th and 13th.

On the evening of September 11th, Grand Commander William H. Wardrope, 33d, of the Supreme Council of Canada, was host at a dinner to the active members, ladies and guests of the Council.

Guests from the United States were

William S. Rial, 33d, active member of the Supreme Council for the Northern Jurisdiction, (designated to represent Grand Commander Melvin M. Johnson of that Supreme Council, who was unable to be present), Albert F. Pray, 33d, Inspector General in Minnesota of the Supreme Council of the Southern Jurisdiction, and the Grand Commander of that Supreme Council, John H. Cowles.

The Canadian Supreme Council was opened in full form by Grand Commander Wardrope on Tuesday morning, September 12th. Seven active members were absent—four because of illness and three because of activities connected with Canada's declaration of war against Germany. On the evening of the 12th, the thirty-third degree was conferred upon twenty Scottish Rite Masons who had been elected to this honor at the annual meeting of the Council in 1938.

During the session on September 13th, twelve Scottish Rite Masons of the Canadian jurisdiction were elected to receive the thirty-third degree in 1940.

Harold T. Malcolmson, vice president and general manager of the T.H.&B. Railroad, was created an active member of the Supreme Council of Canada. Grand Commander Cowles officiated at the ceremony of installation.

The reports of the deputies from the several Canadian provinces indicated that conditions are satisfactory and the Rite making good progress. Increases in membership were noted in several of the valleys.

Montreal, the See city of the Supreme Council of Canada, was selected for the 1940 meeting.

LONDON NOTES

RESUMPTION OF LODGE MEETINGS

The order suspending all Masonic meetings has been rescinded, and the instructions have been issued from headquarters (Freemasons' Hall, Great Queen Street, London, W.C. 2).

Following is a communication from the Grand Secretary's offices to the Masonic Lodges of London and with minor changes to the Provinces:

Dear Sir and Brother,

The order made on the fourth of September 1939, suspending all Masonic meetings in view of the National Emergency arising on the outbreak of War was promptly and loyally carried out everywhere.

It was not, however, contemplated that this order need be more than a temporary measure to remain in operation while consideration could be given to the manner in which lodges could meet in these abnormal times.

No one can lose sight of the fact that Freemasonry enters into the lives of so many that the interruption of meetings would not only cause personal hardship,

but a loss of inspiration to a considerable part of our nation. Indeed, it is particularly in times of National Emergency and stress that we most appreciate the opportunities which Freemasonry affords for the fraternal gatherings and companionship from which we derive so much of our moral support and comfort.

This order now permits meetings to be resumed, but is subject to special directions called for by the circumstances.

It is realized that conditions vary in different parts of the London area and it must be remembered that the Master of a lodge is primarily responsible for its conduct. Each Master, therefore, must regard the lodge as being in his special care, and he must act, with proper regard to the National Emergency, in the best interests of the lodge and those of Freemasonry as a whole, bearing in mind the general convenience of the members, and where possible to consult them. I would add that the staff at Freemasons' Hall will do all that is possible to assist lodges in any difficulties which may arise.

The directions above referred to are as follows:—

Meetings may not be held on Sundays. Lodges should meet in Morning Dress or uniform.

Meetings should be arranged to take place as early in the day as possible.

The after-proceedings, where held, should be brief and simple.

The Master of a lodge is empowered to cancel any regular meeting even if it has already been summoned, if circumstances appear to him to warrant it, in which case the Grand Secretary must be informed.

The Master may alter the date of a regular meeting to one not more than seven days before or after the regular day without a dispensation, but must advise the Grand Secretary accordingly. When a meeting is so altered the interval between degrees may be reduced to not less than 21 days.

A lodge may resolve, after notice on the summons, to meet temporarily on dates other than those named in the By-Laws and to alter subscriptions paid by members, without the formality of altering the By-laws. Such alterations must be communicated to the Grand Secretary.

Lodges must pay particular attention to the introduction of candidates for initiation, and must be satisfied, in the cases of Candidates in the Service, that they would be acceptable in times of peace. Enquiries must in such cases, be made in accordance with the regulations regarding candidates not having a residence or principal place of business in the neighborhood.

Candidates who are in the Services may, if the circumstances require it, be initiated under Rule 185 B. of C., provided that the necessary enquiries as stated above, have been made. In addition

subject to a dispensation being granted by the Grand Master, on application through the Grand Secretary, lodges may pass and/or raise such candidates at a period of not less than fourteen days from the conferment of the previous degree.

Where a regular meeting has not been held, any business required to be transacted at that meeting, such as the election or installation of Master, shall be undertaken at the next practicable regular meeting without any disability arising from such postponement, but the facts shall be stated on the annual returns to Grand Lodge.

Where it is impossible to meet at the existing place of meeting, the Grand Master, on application through the Grand Secretary, will authorize a lodge to move to other suitable premises.

Under the present Rule 175 B. of C. arrears of subscriptions which arise by reason of a brother being in the service of the Crown may be cancelled. It is desirable to point out, however, that the non-payment must be attributable to financial disability arising out of such service.

The directions above supersede, for the time being, any provisions in the Book of Constitutions or Lodge By-Laws which normally would apply.

A copy of every Lodge Summons and any Notice arising out of the present Emergency, issued by the lodge should be forwarded to the Grand Secretary.

It should be borne in mind that the benevolent side of the Craft, as well as its administration, must be maintained. In order to make this possible, it is suggested that each Lodge should fix a nominal subscription to cover the standing expenses of the lodge and its contribution in respect of members payable to Grand Lodge for those of its members who by reason of their being in the services of the Crown, are unable to attend the lodge regularly. If this proposal is adopted, the liability of the individual brother concerned should not be unduly onerous.

In this connection it is desirable to draw attention to the needs of the Benevolent Institutions connected with the Craft. The claims upon their funds have, of late years, been increasingly heavy. There is no doubt that greater demands will arise, and it is trusted that those who are able to do so will continue to remember, with even greater generosity than in normal conditions, the need of those less fortunate than ourselves.

Yours fraternally,

SYDNEY A. WHITE,
Grand Secretary.

P.S. The Library at Freemasons Hall has been re-opened, but the Museum will remain closed.

The Masonic Year Book will not be published this year.

All Sorts

"SOUR WINE"

"I met the wife who'd left me bed,
The wife I loved so true,
Wid a faded shawl on her ould head
And a scowl that'd stab ye through.

She eased her barrow av turf and stood
Wide beamed in her rain soaked clogs—
Yet wanst we'd kissed as lovers could,
And then fought like cats and dogs!

'You're lookin' your worst, you mangy cur,'
Says she, the darned old cat.
'May you blister in Hell,' I answered her
And let it go at that."

—JOHN ARBUTHNOT STRINGER.
(The Irish poet)

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BUSINESS — WHICH ROAD?

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It is a fair question—the most important they could ask, for upon the answer not only their future but the future of the nation is going to depend.

There are two fields of effort before them.

In one forty odd million men and women are "doing the chores" of civilization,—producing, manufacturing and distributing goods, building houses, meeting the needs of 130,000,000 people. This is *business*.

In the other a much smaller number are "regulating" the activities of other people. They do not manufacture. They do not build. They are not engaged in a wealth-producing enterprise. That is *government*.

So, there are two ways open. The boys and girls setting out to make a career can take a business job or they can "hire out" to government.

But, here's the rub. The more govern-

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ment expands, the more business contracts. The producers cannot go on supplying an ever-increasing number of non-producers. If government is to find jobs for the forty million, it must make the money to meet the payroll. It can do this only by producing.

It boils down, then, to this:—the choice lies between doing a job under private business management or doing it under public political management.

THE TWO WAYS

The one way is hard; the other is easy—at the start.

The one way offers only the opportunity. It gives them a ladder to climb, as others have climbed before them, to a comfortable living, a home, security, even wealth. It is for them to make or not to

make the effort. They can go as high as their abilities and determination will take them.

The second way offers them a living, food and shelter, whether they earn it by their own effort or not. There isn't any ladder to climb. They won't have to bother about tomorrow. They will get what the political administrators give them—and no more.

The first way is an open road. They can follow it as they please. They can pit their effort and energy against the effort and energy of others. They can go forward or lag behind. They will receive the rewards they earn in the measure in which they earn them.

THE AMERICAN WAY

That is the traditional American way—the way that built the greatest of all nations, that yielded the greatest abundance and created more things with less labor than any other.

It is the way taken by the pioneering fathers and is being followed today by those who are pushing forward to new fields of industry and trade, tapping unused resources, making new jobs.

It was the way taken by thousands of men—and women—who began at the bottom and reached the top, by the more thousands of office boys, water boys, clerks, track walkers, mechanics, school and college graduates who now play an important part in shaping the course of industry and trade.

Most of the heads of large corporations once punched a time clock. Presidents have been recruited from the pick and shovel gang and the machine shops. Laborers have stepped up into the employer class. The only aristocracy has been the aristocracy of accomplishment.

"PLANNED" CAREERS

The second way has no branch lines or side tracks. It is marked out by government—the handful of office holders who "plan" a way of living and working for the others. Whoever follows it must take what is given him, not what he may earn. He gets his marching orders from politics.

His career will not be shaped by his own ambitions. It will be blue printed by a government bureau. At the start the door of opportunity may be opened

to him, but it opens inward, not outward. It leads to a walled room, not to the out-of-doors. For the scant assurance that government will look after him, he pays by the sacrifice of his own initiative and freedom.

WAGES OR TAXES

If it had not been for the first way, there would not now be a second to choose. The first led to the development of the resources which now makes the second possible.

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Wages and taxes come out of the same pocket. Whatever benefactions government distributes it takes from somebody else. What it gives to one it takes from the other. It may write the checks but business—productive enterprise—supplies the funds.

Some industrial enterprises pay more of their income to the government than they pay to their employees. One oil company last year paid in taxes \$4,580 for each employee. Another corporation paid \$1,494 in wages and \$1,044 in taxes for each employee.

So, while government makes jobs, on the one hand, it unmakes them, on the other.

If government is going to undertake the task of job-making, business must give up. It can't pay wages with money that is taken for taxes.

In choosing a career it isn't the start that counts. It's the finish.

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